

WAR AND CHRISTIANITY

IRRECONCILABLE.

AN ADDRESS TO CHRISTIANS;

COMPILED BY

JOHN W. FOSTER.

PROVIDENCE:
PRINTED FOR THE AUTHOR.
1861.

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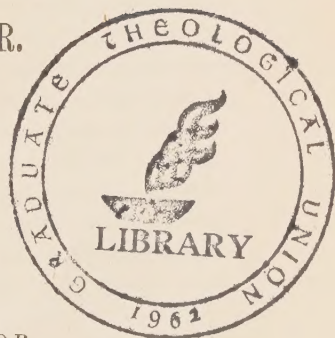
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A D D R E S S .

A portion of this Essay, as will be noticed, was written with a view to publication in the New York Tribune. But knowing their rule of returning no rejected communications, and not wishing to waste the copy I had prepared, I addressed them by letter, informing that I had prepared a reply to their article, and if they felt willing, would like for them to give it place in their columns; upon which I received the following reply from C. H. Dana, one of the editors:

“I am sorry to say, that our columns are now so much crowded with news, that it would be impracticable for us to make room for the article, which you propose to furnish.”

I have, therefore, concluded to print it in pamphlet form, purposing some additions, which may make it too long for a newspaper article. Another reason for this course is, that most editors of newspapers are unwilling, at the present time, to give publicity to anything advocating peace, for the reason that it may lessen the popularity of their papers, or have the appearance of sympathizing with the *pretended* peace men of the South. But the great and important lesson, so inadequately learned by professing Christians, must sink all these considerations into perfect insignificance. We ought to fear and obey God rather than men; and if this obedience should cause us suffering and reproach, it would be of minor consequence in comparison with the “far more exceeding and eternal weight of glory,” which it works for us,—the consciousness of having done our duty, is an ample compensation for any inconvenience, yea, tribulation, which it may cause.

It would have been more in accordance with my wishes, to give Dymond’s treatise in full, but the length makes it impracticable. To those, however, who feel inclined to look into the subject, I will say,

you will be amply paid for taking the trouble to obtain and peruse it. Indeed, the whole work, "Essays on the Principles of Morality," of which this is the last chapter, is highly interesting and instructive. The Christian candor and *firmness* of principle, tempered with mildness and true charity, so strikingly exhibited throughout the whole work, can but convince the reader of the purity of the author's motives and afford an evidence that the religion of Jesus had changed and purified his heart.

In perusing a brief sketch of his life, I have arrived at the conclusion that Jonathan Dymond was raised up for the purpose of preparing this excellent work, and having successfully completed it, was permitted to "rest from his labors," and receive his glorious reward. The edition from which I have taken extracts, was published in 1842, by George Bush, a clergyman, and professor of the University of the city of New York.

Since preparing the article, designed for the Tribune, there has been put into my hands, two pamphlets; one entitled, "A Discourse against Life Taking, delivered by request, before the R. I. Quarterly Meeting, in Tiverton, August 24th, 1842, by James A. McKenzie, pastor of the Roger Williams Baptist Church, Providence, R. I." The other, "All War forbidden by Christianity. Rev. W. P. Tilden's Address to the citizens of Dover; delivered on Thanksgiving evening, November 25, 1847."

I propose to give a few extracts from both of these addresses, which may suffice to show other denominations that some of their teachers, of the present day, have understood that War and Christianity are irreconcilable. And I may here say, that it would be difficult to find an author who had thoroughly investigated the subject, trying to reconcile two such antagonistic principles. It is very common to find those who advocate the *necessity* of war, and the *inexpediency* of abandoning it. That such considerations can have no weight with the true Christian, it is the object of this Essay to show. Doth God require his creatures to conform to anything impossible? Is his power limited, that He cannot order that *all results* of conforming to his will, shall be for the present and everlasting welfare of mankind? Or, are we, the workmanship of his hands,—who are dependent upon his bounty for the food we eat, the shelter that covers us, the air we breathe, and for all the knowledge we possess,—capable of seeing that to conform strictly to the laws that He has instituted, will cause our ruin; and that by the power of human sagacity and the strength of our own arms,

this ruin may be averted, and the permanent prosperity of nations be established ?

McKenzie says, "At no time has the Lord left the taking of human life discretionary with man. Cain took it discretionarily, and was marked as a murderer ; and yet no man was to slay even him. God set a mark on him, lest any finding him should kill him, hereby declaring the great guilt of murder, and that the punishment even of that, is not discretionary with man, but God. Therefore, when Lamech slew a man, and a young man, it was to his own wounding and to his own hurt ; and if Cain should have been avenged seven fold, Lamech seventy and seven fold. Gen. 4."

"Again, when murder came to be punished by man, it was not on *his* discretion, but that of God. He forbade the shedding of human blood, and prescribed its punishment, and by whom it was to be executed."

"Under the Mosaic economy, Moses and his successors had prescribed to them, by God, the crimes to be punished with death, and the persons and means by which the penalty was to be executed ; and *in no other case did they take life*. They acted agreeable to the principle that life-taking is *not* discretionary ; for example, in the case of Sabbath breaking, (Num. 15 : 32,) for which death had not been previously ordained. A man was found gathering sticks on the Sabbath ; he was brought to Moses and Aaron and to all the congregation, and they put him in ward because it was not declared what should be done to him. They not only forebore to kill him, but to inflict any punishment at all on him, till it was declared, and that by God. 'And the Lord said unto Moses, the man shall surely be put to death : and all the congregation brought him without the camp and stoned him with stones, and he died as the Lord commanded Moses.' "

"On the same principle, the Canaanites were put to the sword. Achan was stoned of all Israel. Josh. 7. Amalek destroyed by Saul, and Agag slain by Samuel. 1 Sam. 15."

"The proposition again has an argument in the circumstances of the text. (*For the Son of man is not come to destroy men's lives, but to save them.*) The Saviour sent messengers before his face ; they entered a village of the Samaritans to make ready for him, but the Samaritans did not receive him, because his face was as though he would go to Jerusalem. Thus they rejected him as a man, a prophet, and as the Messiah. James and John, seeing this, were incensed against them, and judged them worthy of death by fire from heaven, and that they had only to command it and it would be done. But why

ask Jesus if he would they should do it? Can it be answered in any other way than that they were satisfied that the taking of human life was not discretionary with them, notwithstanding they thought they could command fire from heaven for this very purpose?"

"The absence of Divine legislation on life-taking, is virtually an abrogation or prohibition of the act on the part of man. If life-taking, in any government, is recognized virtually or verbally as not discretionary with man, then the absence of law describing the crimes for which, and the circumstances under which, and the persons and means by which, life shall be taken, is virtually a declaration of the unlawfulness, or a prohibition of the act. But the New Testament neither describes crimes for which, nor points out the human being or means by which life is to be taken. Therefore, the New Testament or the Gospel of Jesus Christ does not sanction life-taking. It may be replied, 'if the New does not, the Old does.' I answer, if the Old Testament or Covenant is still in force, why a New? Again, the expressions Old and New, declare the ceasing of the first, which was ready to vanish away in Paul's day, and the establishment and perpetuity of the last, which went into force by the death of Christ Jesus, being ratified by his blood, his heart's blood, on Calvary. (Heb. viii: 13; ix: 15, 16, 17.) It may be replied, 'the law was established by faith.' I answer, if, by the law thou meanest the whole Mosaic economy, we readily admit that it was given by God to Moses, to continue in force until its designs were answered; 'a schoolmaster to bring us unto Christ,' and embracing types and shadows that were to be fulfilled in Christ. But Paul says, that faith is come, and that we are no longer under a schoolmaster, (Gal. iii: 25); and the law thou pleadest for to be still in force, Peter declared, in the midst of the apostles and elders, and the church in Jerusalem, was a 'yoke which neither their fathers nor themselves were able to bear;' and that it would be a provocation to God for them to lay it upon the disciples' necks. (Acts xv: 5 to 10.) But if by the law, thou meanest the ten precepts, then I say we heartily receive and regard it binding upon us, for it is so recognized by Christ and his Apostles. But what liberty, or authority, does that give thee or any other human being, to take the life of any man for any cause, or under any circumstances? It is objected 'that the powers that be are ordained of God.' How? Has he given them laws specific and divine, as he did to Moses? Or has he left them with prerogatives such as he did not risk in the hands of his most devoted servants — such powers that neither Moses nor Aaron, nor Joshua, nor any man acting in the fear of God, did presume to claim,

or exercise,—power of life or death unlimited, discretionary? Does the ordination of the powers that be make all their acts right? If thou denyest this, what then? Why, as a Christian, thou sayest the New Testament is the criterion, therefore whatever they do agreeable to, or that does not conflict with that, is right. Well, with what part of the New Testament does life-taking agree, or with what part does it not conflict?

“If thou runnest again to the xiii of Romans, thou seest in what a position it places thee—yea, read the chapter through, and thou wilt see it forbids killing as well as adultery; He that forbade the one, forbade the other, also. But thou wilt say, ‘he beareth not the sword in vain.’ Has God left the use of the sword discretionary with the magistrate, or government? Is their discretionary use of it right? If so, we call for the proof. Then was there no unrighteousness in the murder of Jesus, of Stephen, of James, nor any who have suffered for righteousness’ sake. The persecutions waged against the Church have been very righteously carried on; Mahomet and his successors, Bonaparte and the great captains and kings of the earth, of every age down to this, have very righteously killed their millions; they have not borne the sword in vain; they have only used their discretion. Who should complain? If thou justifiest the principle, why condemn them for acting discretionary? Were they not governments, rulers, ‘the powers that be?’ However the sword has been borne, it has not been in vain to the church; her support under its persecuting rage has shown her the needlessness of it for her defence in seasons of repose. ‘The blood of the martyrs is the seed of the church,’ and ‘all things work together for good to them that love God, to them who are the called according to his purpose.’”

“No government or law can, understandingly, sanction that which is contrary to its design, spirit, example and precepts, without condemning itself. But life-taking is contrary to the design, spirit, example and precepts of the New Testament or the Gospel of Christ. 1st. The design of the Gospel: ‘The Son of man is not come to destroy men’s lives, but to save them.’ Again—‘And he shall judge among many people and rebuke strong nations afar off; And they shall beat their swords into ploughshares, and their spears into pruning hooks; Nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit, every man under his vine and under his fig tree. And none shall make afraid, for the mouth of the Lord hath spoken it.’ (Micah iv: 3, 4.) ‘Peace on earth, good will to man.’ (Luke ii: 14.) ‘Who gave himself for us,

that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.' (Titus ii: 14.)"

"Does capital punishment give life? Does the death of the murderer restore the murdered man to life? Does capital punishment reform its victims, or communities that witness such executions? How was it at the execution of Sager, in Augusta, Me.? of Prescott, in Hopkinton, N. H.? How is it in the British empire, whose laws, it is said, inflict the penalty of death on no less than one hundred and sixty different offences? Whence the conviction in the mind of the statesman and civilian, Livingston, of the inappropriateness of capital punishment to answer the end proposed, as is seen in his preliminary report on the plan of a penal code? Why did the Saviour say to the woman taken in adultery, (condemned by the law to be stoned to death,) 'Neither do I condemn thee; go and sin no more.' Life preserved affords opportunities for reform; and who needs it more than capital offenders? Reformation is better than punishment, and correction than death."

"To make peace between man and man, is another design of the gospel; but does mutual violence produce it? Has not the assumption of the instruments of death and the attitude of defence, provoked to offend yet more and more? Who more secure than the non-resistant? Who thinks of knocking down a Quaker? fighting a Moravian? or killing a man of peace? Even a barbarous Indian discards the thought. A non-resistant may lose his life—what less does the resistant risk? Entreaty has done more for safety than gunpowder; kindness, than bullets; and submission and humility, than the sword. Witness the Church in her purest days; also the Quakers and Moravians in the Irish Rebellion of 1798; William Penn and his colony for seventy years from their settlement; and more recently the case of James Henry, near Cincinnati, Ohio, as given in the Morning Star. His house was invaded by an assassin, while he was in bed and asleep with his wife; he was aroused by the infliction of a wound upon his forehead, and starting from his slumbers, received another wound in his abdomen, upon which his wife awaking, saw the condition of her husband and herself, and interposed entreaty—the entreaty of a woman and wife, with the offer to the midnight robber of what money or effects he might choose to take from them: who, taking thirty dollars and a watch, departed, and so the man and his wife escaped with their lives, and the robber with his spoils. How much better was it to lose the watch than their lives, and thirty dollars than to have sent a soul to hell, the loss of which soul the gaining of the world could not balance!

Where are more murders committed and lives lost than in the Southern and Western States, where men go armed and defended with bowie knives, dirks, sword-canes and pistols? And where are less than where these weapons are seldom or never seen, and as little used?"

"Perhaps thou hast heard the story of the deliverance of Jerusalem in the days of Jadda, the high priest. While Alexander was besieging Tyre, he sent an epistle to the high priest, to send him some auxiliaries, and to supply his army with provisions, and that what presents he formerly sent to Darius, he would now send to him. But the high priest answered the messenger, that he had given his oath to Darius, not to bear arms against him, and he would not violate his oath while Darius was in the land of the living. Upon hearing this, Alexander was very angry, and threatened 'that after he had conquered Tyre, he would make an expedition against Jerusalem and the high priest, and through him teach all men to whom they must keep their oaths, as he said. And when he had taken Gaza, he made haste to go up to Jerusalem; and the high priest, when he heard that, was in agony and terror. He therefore ordered the people to make supplication, and offer sacrifices unto God. And when he understood Alexander was not far from the city, he went out in procession with the priests and the multitude of the citizens. The priests, in the habits of their order, and the rest of the multitude, in white. The city was adorned and the gates were opened. Alexander, when he saw the multitude at a distance, the priests in robes, and the high priest with his mitre and the golden plate inscribed with the name of God, approached and prostrated himself before him, and entered with the multitude into the city, and instead of slaying and destroying them and theirs, he bestowed gifts upon them, and assured them of his favor, contrary to his former purpose and their previous fears.' (*Josephus' Antiq. b. x: chap. 8.*) What would have been the result if they had come out in arms?"

"The Moravians pursued much the same course, at their settlement at Grace Hill, in Ireland, in 1798, with perfect safety. It is, in the nature of it, calculated to make our enemies to be at peace with us. That thou mayest have more in detail, the experience of men carrying out this design of the gospel, read the story of Shadrach, Meshach and Abednego, in the book of Daniel; also, of Daniel himself, in the lion's den; and of the apostles and others, in the Acts of the Apostles. See also, Hancock's Narrative."

"Civil and national wars are opposite to the gospel. 'From whence

come wars and fightings among you? Come they not hence even of your lusts, that war in your members?" (James iv: 1.) Lusts of gain, fame, domain and revenge; these, as carried out, are the *fiery sirocco* and poisonous *simoon* of the world. The gospel was designed to secure peace, plenty, liberty, equality and union to mankind. These, war, either immediately or ultimately, destroys. What has divided men and enslaved cities and countries? What has turned the fruitful land into a desert; the populous city into loneliness—broken down its walls, and obliterated it from the earth? What leaves smouldering ruins where once thriving villages smiled? What leaves to the hooting owl and the yelling beast of prey, the play-grounds of childhood and the pleasant retreats of youth? What lays promiscuously, old age and tender infancy, in the unmarked grave, or leaves their bones to bleach with those of son and sire, of mother and daughter, upon the blood stained earth? What swimmeth in the tears of the bereaved, and is nourished with the blood of the slain? It is War! How is it rewarded for this work? With the roar of cannon, the floating of gay banners, the ringing of the merry bells, paraded in splendid chairots, triumphant arches, flowery wreathes, and received, all bloody and guilty as it is, with glowing panegyrics from the lips,—‘tell it not in Gath, publish it not in Askelon,’—yea, is rewarded with thrones, honors, high places and titles, enriching the few, the very few, and grinding the multitude into the dust of the earth.”

“War, it is said, since its prescription for the preservation of man, has swept away, as its victims, fourteen thousand millions of our race! Does this look like ‘not coming to destroy men’s lives, but to save them?’ The gospel is designed to advance man in virtue and moral worth. War drives him into vice and moral degradation. Such has been the effects of war in this country, our own historians themselves being witnesses. Of war, it has been said in truth, ‘that it abrogates all morality, and repeals every precept of the decalogue.’ It deprives a man of his conscience; he may not act himself, but must act in obedience to,—God? No! but to his officers; and whatever he is commanded, that he must do, or be shot.”

McKenzie here speaks of the enormous cost of war, and shows from statistics that the expense of maintaining the military and naval department, of our government, even in times of peace, exceeds all our other expenses. Twenty millions for war preparations, and about six millions for civil and miscellaneous purposes, in 1842.

“How long,” says he, “in this way, will it be before wars shall be made to cease, and the art of war no more be learned? Will the use

of strong drink abolish drunkenness? or will fornication make an end of licentiousness?"

"Life-taking is contrary to the spirit of the gospel. The spirit of the gospel is a spirit of love. 'Love worketh no ill to its neighbor.' He that is born of God, is born of love. 'He that saith he loveth God, and hateth his brother, is a liar.' 'He that hateth his brother is a murderer: and no murderer hath eternal life abiding in him.' If life-taking be agreeable to the feeling of kindness, why such repugnance to it in the feelings of men not lost to humanity?"

"Again, the precepts of the gospel. 'Thou shalt not kill.' (Rom. xiii: 8, 9, 10.) 'But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also; I say unto you, love your enemies.' (Matthew v.) 'Dearly beloved, avenge not yourselves, but give place unto wrath, for it is written, vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.' (Rom. xii: 19.) 'Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to Him in well doing as unto a faithful Creator. Forasmuch then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind.' (1 Peter, iv: 1, 19.) 'Put up again thy sword into its place: for all that take the sword shall perish with the sword.' (Matthew, xxvi, 52.) 'For whosoever will save his life shall lose it, and whosoever will lose his life for my sake, shall find it.' (Matthew, xvi: 24, 25.)

"But thou wilt say, Christ commanded his disciples to 'sell their garments and buy swords.' But what was his reply, when they said. 'Lord, behold, here are two swords.' 'It is enough.' Were two swords enough to arm the eleven against the band coming to take him? or were two enough to arm all the apostles, in their dispersions throughout the world, against robbers, or even wild beasts? But two swords were enough for the Saviour to take occasion, from Peter's using one, to disarm the rest; and disarming them as he did, to disarm all Christendom, by saying, 'Put up thy sword again into his place: for all that take the sword shall perish with the sword.' Individuals may often escape; but how has it been with the nations and communities that have depended upon the sword for support or defence? Where is the empire of Assyria, of Babylon, of Greece, and of Rome? The very means they have depended upon for support and defence, has swept them successively from the earth. Such has been the experience of

communities sustained by life-taking:—history, sacred and profane, for the proof.”

“While these have suddenly or gradually fallen to decay, or been overthrown, though defended by the sword, the true Church, the kingdom of Christ, with no sword but the sword of the Spirit, and no armor but the armor of God, yet lives and flourishes as the palm-tree. The death of martyrs have been her victories, and the firmness of her confessors, her triumphs. Prisons, exiles, scaffolds, blocks, stakes and faggots have only purified her, and extended her in the earth. Shall we so dread a martyr’s lot, as to violate a divine command to save our life? For he is as much a martyr who loses his life rather than kill his fellow, as he who loses his life rather than worship graven images, or deny the name of Jesus. We may have confessors, and perhaps martyrs, now, as in past centuries.”

“Finally, the *example* of the gospel is against life-taking. ‘Christ also suffered for us, leaving us an example that ye should follow in his steps who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to Him who judgeth righteously.’ (1 Peter ii: 21.) Herein is our example, consider the Lord Jesus lest ye be weary and faint in your mind. Remember it is said, he suffered, *leaving us an example*, not only to think upon and admire, but also to *imitate*, ‘that ye should follow in his steps.’ In his conduct thou seest how Christians are to conduct themselves when their lives are in danger. ‘When he suffered, he threatened not, but committed himself to Him that judgeth righteously;’ he thus suffered, ‘leaving us an example that we should follow in his steps.’ Is there anything in it that sanctions life-taking on the part of a Christian, for any cause, or under any circumstances? Again, Paul says, ‘For thy sake are we killed all the day, and accounted as sheep for the slaughter.’ Did he go armed with carnal weapons for his defence? No; saith he, ‘the weapons of our warfare are not carnal but spiritual.’ We have no example of any disciple using carnal weapons offensively or defensively after Christ disarmed Peter, till the Church departed from the simplicity and purity of the gospel; and in all ages since, their use has been considered, by the purest and best part of the Church, incongruous with the gospel.’

M’Kenzie next quotes from Justin, the martyr, Tertullian, and others, to show that they considered war unlawful, and says, that “custom never sanctions an unlawful act,” and continues:—“As the *example, precepts, spirit and designs* of Christianity, are contrary to the nature, designs, maxims, tendency and results of war, bloodshed

and violence ; therefore, as no law or government can understandingly sanction that which is contrary to itself, without condemning itself, so it is evident that the gospel of Jesus Christ does not sanction the taking of human life under any circumstances, or for any cause, and that Christianity and blood-shedding have no more agreement than Christ and Belial."

"If thou dost not believe it, then prove the contrary, if thou canst, by the New Testament ; if thou canst not and still hast a difficulty in thy mind how thou shouldst act, if such or such a thing should take place, here is a prescription that has long been used, and has always been useful in such cases, and it will be serviceable to thee at all times, everywhere or anywhere, and with it nothing will be difficult to thee,—it is this : ‘ Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind ; ’ which may God enable us to do for the Lord Jesus Christ’s sake. Amen."

This address winds up by quoting from ‘ *T. Chalmers’ Thoughts on Peace*,’ who believed that the abolition of war would be effected through the instrumentality of men, and not by any sudden or resistless visitation from Heaven on their character. And in this reasonable and rational view of the subject I can but acquiesce. It is certainly a poor apology, for a warrior to offer for his life-taking policy, that he believes God will eventually do away with it, perhaps by some miraculous means. If we believe the nature of war is such, that it conflicts with the principles designed to be introduced by the Saviour of men, had we not better inquire whether we are now doing right in continuing to practice it? How is it that other reforms are accomplished? Has it not been through faithful instruments in the hands of God, who nobly contended for the pure requirements of the gospel, and if necessary, *suffered imprisonment and death rather than depart from the commandments of Jesus*.

After carefully reading “Tilden’s Address” several times, I find it difficult to extract without leaving out some that I wish to retain. I therefore conclude to publish it nearly entire, as follows :—

A D D R E S S .

Among the many rich and abundant blessings for which we have rendered ‘Thanksgiving’ to-day, the Gospel of Christ has, doubtless, held a prominent place. It seems not inappropriate, therefore, to spend this evening hour of our religious festival in considering the character of that Gospel in its relations to Peace, and Love, and Brotherhood,

and the testimony which it bears against all war and fighting with carnal weapons.

The sad reflections of a national character that must mingle, even with our glad thoughts on this thanksgiving occasion, renders the subject still more appropriate. It is not my purpose, however, to speak of Christianity in its bearing upon our present war against Mexico merely, but upon war itself; whenever, or wherever, or for whatsoever purpose declared or waged. This I conceive to be the high ground that Christianity occupies.

If Jesus may be regarded as the true teacher of the religion that bears his name, if confidence may be placed in his own expositions of truth and duty, as recorded by the evangelists, if we may rely upon his own testimony concerning the nature of the Heavenly Kingdom which He lived and died to establish in the hearts of men, then it seems to me evident that all war and fighting, in its spirit and all its manifestations, are in open conflict with the eternal principles of righteousness and love, on which that kingdom is based.

To take a single declaration as indicating the spirit of all his teaching upon this subject, turn to his reply to the questionings of Pilate in the judgment hall, concerning the nature of his offence. "Jesus answered, my kingdom is not of this world. If my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence." What language could be more explicit. That heavenly kingdom which he came to establish on earth, and for which he taught his disciples to pray and labor, is not *of* this world—in the world but not *of* it. It is based upon higher and holier principles than have ever yet governed the kingdoms of this world, principles forbidding his followers to fight. Such is the spirit of all his teaching.

And yet how slow of heart the world are, even that part of it we call the Christian world, to receive this vitally important truth. How little it has been regarded by the great mass of nominal Christians ever since the first two or three centuries. Who, as they read the bloody pages of human history, even among Christian nations, would ever dream, if they were not previously apprised of the fact, that the actors in those sanguinary conflicts were the professed disciples of Him who taught in word and deed, that evil must be overcome with good, hate subdued by love, and who so distinctly asserted, as he was about to seal his fidelity to those principles with his own blood, that his kingdom was not like the kingdoms of this world, and that his servants could never fight?

Yet such is the melancholy fact, and the saddest feature of it all is, that so vast a proportion of professed Christians sanction the monstrous delusion, and contend, in word and deed, that war and fighting, so far from being always in conflict with Christianity, becomes, under certain circumstances, a Christian duty. I say, under certain circumstances, because I would state the matter just as it is, and it would be untrue to intimate even, that any class among us would sanction war and fighting in *all* cases. Nay, I think we have reason to believe that the mass of the people have come to the conclusion that war, as a general thing, is a poor way of settling national difficulties, and should not be resorted to except under certain circumstances,—except in defence of *something*, either life, or liberty, or property, or honor. This, I suppose, is the common ground taken. I presume there is not a general in the army to-day, or a chaplain even, that would not assent to this, and tell us they deplored the evils of war as much as any one, and would never take up arms save at the call of their country, in self-defence. Indeed, I know not as that war was ever waged for which the *plea* of self-defence was not urged in justification of it by some of the leaders in the strife, so that, practically, the approbation of defensive war is the approbation of all war, for who but the war makers, and the warriors themselves shall decide when fighting is necessary, and to what extent.

But even if war, in any case, could be shown clearly to be defensive, it would not make it Christian, because the subject of Christ's kingdom cannot fight. If this be true,—and has not Christ said it?—it is obvious that there never was and never can be a Christian war.

We often hear the present war upon Mexico spoken of as unchristian, because, 'tis said, it is so obviously aggressive; as if that were the only reason of its being unchristian; as though, if it were not *aggressive* it would be *Christian*. I have no faith that such opposition to war will ever accomplish much in its removal from the earth. It is no repudiation of war itself, but only of *this* war; and even *this* with all its atrocities, becomes Christian, with this view, to all who think it is, on the whole, necessary under the circumstances.

If the servants of Jesus cannot fight, then a war to be *Christian*, must be carried on without fighting. Christian weapons are not carnal but spiritual—the weapons of truth and love. To speak of a “holy war,” seems to me as much a contradiction in terms, (i. e. if we take Christianity as taught by Christ as a standard of holiness,) as it would be to speak of righteous sins, or forgiving vengeance.

I am aware it will be said that in speaking thus I condemn even those who fought the battles of the revolution. But I condemn no one.

I only state what I believe to be the plain teaching of Jesus. This teaching seems to me clearly and distinctly to repudiate *all war*. Still, I cannot doubt that many a benevolent and honest man has armed himself with the death dealing weapons of war and gone out to battle, with the deep conviction that he was doing God service. Such, doubtless, was the case with many of the revolutionary fathers. Their deep sincerity was shown by the spirit of heroic self-sacrifice which they manifested, by their willingness to lay their fortunes and lives on the altar of their country's freedom. Fearlessly did they brave suffering, danger and death, in obedience to what *seemed to them the voice of duty*. I honor them as noble, self-sacrificing, but *mistaken* men. I must believe they were *mistaken* in the measures used to accomplish their object, or else I must close my eyes to the plainest teaching of Jesus. This I cannot do. I cannot permit a blind and indiscriminate reverence for the revolutionary fathers to take the place, in my heart, of Christ and his everlasting Gospel. I can honor them as sincere and noble hearted men, who loved liberty as every true man must, more than life. But when I feel the need of light from heaven concerning duty, and ask for a teacher of God—one who will lead me to the Father and help to open my mind and heart to His truth; then I cannot ask—"What saith the heroes of the revolution," however profoundly I may honor them for their many virtues, but "What saith Jesus?—What saith that Son of God who was born and brought into the world that he might bear witness to the truth?"

And when I open that Gospel of Peace and good will to men, I look in vain for a single commendation of the warrior. Would this be so if the terrible work of war were ever necessary? Surely, if it ever be the duty of man to slay his brother, it is a most awful duty, for the command, "Thou shalt not kill," is as old as the race of man. It was written on the fleshly tablets of the human heart by the finger of God; and when through the wickedness of man, that inward law was disregarded, it was republished on tables of stone amid the thunders and lightnings of Sinai; and last of all it has been illustrated in living beauty, power and glory, by Him who came "not to destroy men's lives but to save." It is a law whose solemn and eternal sanction is felt most deeply by the best of men. Hence the remark of a veteran warrior, "The worse the man, the better the soldier." I say then, if it be the duty of man *ever* to violate this God given law of his moral nature, it is a duty the most awful in its character, which a human being is ever called to perform, and we have a right to demand for it the explicit command of God. If the work of the warrior be Christian, he

above all others should be encouraged by the promised blessings of Heaven. But I cannot find one benediction for him, the Gospels through, whatever be the apparent necessity of the war he wages. I find rich blessings pronounced upon the meek, the merciful, the peace makers, but not one for the military hero, not one for him who seeks to overcome evil with evil. I see continually inculcated by precept and example, the duty of forbearance and forgiveness, and of love even for enemies, but not in a single solitary instance, the duty of destroying them. Those who engage in this work may receive the approbation of the *world*, but they must forfeit the approbation of the Gospel.

* * * * *

The mass of Christians believe, as I have said, that war and fighting, under certain circumstances, is proper and right. That this view is held most sincerely and conscientiously, by many, I have no disposition to question. It was the faith of the fathers, and it is no marvel that it should be the faith of the children. But is it a gospel faith? Does it find support in Christianity? Is it sanctioned by the Word or Spirit of Jesus? This is the question for us, as Christians, to answer. It is a question that demands a thorough investigation, and yet it is so simple that it would not seem to require, in its solution, very profound thought or extensive erudition. No truths are more lucid, clear and unmistakable in their character, than those which fell from the lips of Jesus. And if all Christians would take his word as the only true exponent of Christianity, I cannot but believe that the church would soon be of one heart and one mind, upon this subject. But the great difficulty has been and is, that men are not willing to learn Christianity of Jesus. Strange as it may seem, those professing Christians who advocate war, though they call Jesus "Lord and Master," and would be shocked at the idea of doubting his authority, still they are not willing to decide the question, whether war in any case be Christian, by an appeal to Christ alone. But to each precept and doctrine of the Gospel they bring some conflicting principle from the law of Moses, or the acts of Joshua, and fancying that Judaism and Christianity must be in harmony, however much they seem at variance, the sublimest truths Christ taught are reduced to a level with the principles illustrated by Samuel, when he "hewed Agag in pieces before the Lord, at Gilgal." What though Jesus did say, "All they that take the sword must perish by the sword,"—did not David thank God that he made his hands to war and his fingers to fight; and was not Joshua commanded to destroy and exterminate the heathen, and take possession of their fair

fields, at the point of the sword? Christ, they seem to suppose, could not have really meant any thing in conflict with this. 'Tis marvelous that such views could ever have obtained. But of the fact you are doubtless well aware.

How could language be more distinct and clear than that used by the Saviour himself, concerning the retaliatory spirit of ancient times, "Ye have heard that it hath been said an eye for an eye and a tooth for a tooth,"—quoting, almost verbatim, from the Mosaic code, which saith, "Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot," &c.,—"but I say unto you"—what? The same thing? Did he quote the passage only to confirm it? Hear him. "But I say unto you, that you resist (retaliate) not evil; but whosoever shall smite thee on the right cheek turn to him the other also;" unfolding to them the higher and nobler principle of overcoming evil with good. "I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." And why? "*That ye may be the children of your Father* which is in heaven, for He maketh his sun to rise on the evil and on the good, and sendeth rain upon the just and on the unjust."

Thus we learn from the Saviour himself, that the principle of recompensing evil with evil, by whomsoever taught, is not of God, and can never be practiced by the true "children of the Father." Why, if there be no difference between Judaism and Christianity, what do men mean when they talk about the conversion of the Jews? Conversion from what?—to what? if Christianity unfolds no higher principle than Judaism.

But Moses himself, and the prophets too, saw clearly that a new and heavenly kingdom was to be established, that was to supersede all others, to be based upon eternal truth, and stand forever. "A prophet shall the Lord your God raise up unto you, like unto me," saith Moses, "him shall ye hear in all things." If this has reference to Jesus, as is generally supposed, then Moses himself directs us to Christ as "the way, the truth, and the life;" and we cannot even receive his teaching without believing that the Jewish lawgiver was in due time to give place to Him whose name should be called "Emanuel."

And the prophets too, what is the burden of their highest aspirations, but a kingdom in which "The lion and the lamb should lie down together, and none be left to hurt or destroy in all God's holy mountain." To whom do they all point the prophetic finger, but to one whose crowning title was to be the "Prince of Peace,"—one whose loins were to be girded, not with a *sword*, but with "righteousness,"—one who would

"smite the earth," not with the rod of violence, but "with the breath of his lips." Hence Jesus said he came not to destroy the law or the prophets, but to fulfil them. In repudiating what was wrong in the Jewish faith and practice, he did no violence to lawgiver or prophet, for both had "rejoiced" in prophetic vision "to see his day," "They saw it," with the eye of faith, "and were glad." Still, the mass of Christians cling to Judaism, and insist upon living "Under the cloud and in the sea," when the Hebrew scriptures themselves point so clearly to the Sun of righteousness which was to arise upon the world with healing in his beams.

If we turn to the teachings of the apostles and early disciples, we see the same thought concerning the old order of things. It was this that raised the ire of the Jews and led them to regard the first preachers of Christianity as "blasphemers against the law." One of the solemn charges against Stephen was, that he had been heard to say, that Jesus of Nazareth would "change the customs of Moses." Doubtless, he said it,—for when the high priest asked him "if these things were so,"—he denied not the charge, but went on to defend himself by referring to what Moses himself had written concerning one who was to come, whom the people should hear in all things.

How clear and decided the great apostle of the Gentiles was upon this point. "The law," he says, "made nothing perfect, but the bringing in of a better hope did." The law was but a schoolmaster to bring him to Christ, only an introduction to higher truths, for if, said he to the Hebrews, who still seemed inclined to cling to the law after they had been converted to Christianity, "If that first covenant had been faultless, then should no place have been sought for the second." The idea of a new covenant, he tells them, "maketh the first old," a very plain case certainly, though so many seem unconscious of it, even at this late day. "Now that which waxeth old," the apostle adds, "is ready to vanish away."

We see then that both Testaments, Old and New, lawgiver, prophet and apostle, while they differ in other things, agree in giving supremacy to Him who was to come, filled with the spirit and breathing the love of the Father, to lay in the human heart, the foundation of the heavenly kingdom. Are we not then constrained to say, as Peter did, "Lord, to whom shall we go, Thou hast the words of eternal life?" To whom but to Jesus can we look, to learn Christianity?

Oh, if professing Christians would only listen to that voice which is ever saying, "Learn of me," there would be little doubt, I think, concerning the incompatibility of war with Christianity. On no point of

duty is the teaching of Christ more plain and unmistakable than in relation to our treatment of enemies. He gives us no counsel concerning the importance of loving our friends; there was no need of this. Such love springs up unbidden in the heart. It requires no special discipline of the affections. It is spontaneous. Hence Jesus says, "If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to those that do good to you, what thank have ye? for sinners also do even the same. But love ye your *enemies*." Yes, that is the emphatic Christian word, again and again repeated in various forms; "Love ye your *enemies*," "overcome" *their* "evil, with "your "good." So important indeed did he regard this spirit of forgiving love—so essential to the approbation of God, as well as the highest welfare of man, that he taught his disciples to pray, "Forgive us our trespasses as we forgive those that trespass against us." Who but an atheist would dare to offer that prayer while engaged in the strife of battle? And as if to remind them continually of the importance of this principle of forgiving love, he says, "when thou bringest thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy brother and then come and offer thy gift." What language could tell more clearly, and solemnly, that no offering can be acceptable to God while the heart is estranged from man? And is not the heart of man most fearfully estranged from his brother, when armed with implements of death he seeks that brother's life?

Alas! we are all too much inclined to think with Peter, that there must be some limit to our forgiveness somewhere, that it is not our duty to forgive always. It was probably with this thought that Peter went to Jesus, on a certain occasion, and said, "Lord, how often shall my brother sin against me and I forgive him, till seven times?" Doubtless he thought that was a great stretch of forbearance—a great many times to forgive, and it must be acknowledged that few have yet attained even to that. But what said Jesus in reply? "I say unto thee not until seven times, but until seventy times seven,"—cherish a forgiving spirit in your heart always. That is the Christian standard. But alas!

"How hardly man this lesson learns,
To smile and bless the hand that spurns;
To see the blow and feel the pain,
And render only love again:
One had it, and he came from heaven,

Reviled, forsaken and betrayed;
 No curse he breathed, no plaint he made,
 But as in death's last pang, he sighed—
 Prayed for his murderers, and died."

Such was the spirit of Jesus. He was the living illustration of what he taught. In him the "word was made flesh"—illustrated in life, made tangible, something as John says, "That men could look upon with their eyes, that their hands could handle of the word of life." Oh that our own spirits might be penetrated and quickened by the holy light of that pure life at one with God: we could no longer doubt in relation to the Christian's duty concerning the spirit of war in all its manifestations. Look at that life. Follow that "well-beloved" of the Father from his manger-cradle over which God's angels chanted their songs of peace and good will, to the hour when with his dying breath he prayed, "Father forgive them;" call to mind his teaching from his first benediction upon the "Peacemakers," at the beginning of his ministry, to that closing scene in his divine life, when he said to Pilate, "My kingdom is not of this world, else would my servants fight;" remember how the principles of forgiving love and human brotherhood penetrate and color all his teaching with the very radiance of heaven; and then say what there is in the word, or spirit, or life of that God-living and man-loving Jesus, that can give the slightest countenance to that foul-system of cold-blooded, premeditated, church-sanctioned destruction of human life, which, in this nineteenth century, is not only feasting on the lives, but blasting the morals of the Christian world. Why, the very thought of Jesus as the commander-in-chief of an army, shocks the moral sense and confounds all our notions of consistency of character. Whence is this, but from the almost instinctive perception we have of the utter irreconcilable antagonism there is between the spirit of Christ and the spirit of war?

And yet, in view of all this, the great mass of professing Christians still say, "We must except defensive war." I would simply ask, in reply, if any such exceptions can be found in the Gospel. Did Jesus say, love your enemies except when they attempt to injure you, and then stab them, shoot them, burn their dwellings, destroy them with a double destruction? The question answers itself. We see that the Christian has a fixed and settled guide for his conduct. When called to fight the battles of his country, he has not got first to enquire which party is in the right, for his religion teaches most emphatically that both are in the *wrong*, if they fight with each other.

What if I should say to you to-night, "My friends, lying is most

obviously contrary to the letter and spirit of Christianity, therefore, it is never justifiable for a Christian to lie except in defending his character from reproach," you would certainly think I had very loose notions of morality, and would be likely to say, "I know of no such exception to lying in the Gospel." Well, do you know of any exception in the Gospel to that plain rule in relation to our treatment of enemies? And yet we hear it boldly declared from the pulpit, and read it in our religious prints, that the attempt of a nation to murder invading enemies, is perfectly justifiable and right, when they do it for their own good, in self-defence. The morality of that view amounts in practice to just this. It is very wrong for individuals or nations to fight, except when they deem it necessary; i. e. it is very wrong to fight when there is no motive for fighting. Or, to be still more definite: It is very wrong for people to fight except when they do fight. Does this looseness of principle belong to the Gospel? Let us see how it looks in its application. When our nation declared the last war with Great Britain, the Christians here felt themselves perfectly justified because it was defensive. It was in defence of our oppressed seamen. But the Christians in Great Britain thought that they were justified too. They, also, fought in self-defence. We declared the war and were invading their colonies and taking their ships. Surely it was a war of necessity. And thus the two nations came together, both fighting in self-defence, and both—horrible thought—both praying to a God of Love, in the name of the Prince of Peace, for strength to slaughter those whom both the Father and the Son had bidden them to bless.

But there are a few passages in the Gospel, even, that are so often quoted by those who attempt to harmonize war with Christianity, that, not to mention them might look like an unwillingness to meet fairly, all the objections of honest opponents. Let us look a moment, therefore, at the most prominent of these passages; for although the objections based upon them have been frequently answered, it seems necessary, in this connection, just to glance at them that we may see how much support they give to the atrocities of war.

It is said, that when some soldiers came, on a certain occasion, to John the Baptist, asking what they should do, he did not tell them to abandon their profession, but to be content with their wages. Well, suppose John had even gone farther than this, and exhorted them with all the zeal of a modern chaplain, to fight to the death, at the command of their officers, still it would prove nothing concerning Christianity. John was a Jew, enlightened, doubtless, far above his brethren, but still at this time a disciple of Moses, not of Jesus. He was

the forerunner of Jesus. He saw in prophetic vision, that the heavenly kingdom was at hand. He exhorted the people to repent and prepare for it. Yet, although as a Jew, none greater than he had arisen, Jesus himself says that the least in the kingdom of heaven is greater than he; i. e. the humblest receiver of his teaching was farther advanced in heavenly truth than he. But even allowing John to speak with authority as a Christian teacher, still his words could hardly be twisted into a justification of war, for although he does not rebuke the profession of the soldier, he does rebuke his practice most pointedly, for he says, "Do violence to no man." Can men fight without using violence? Would a military chieftain be likely to give such a charge to his men on the eve of battle, "Do violence to no man?" What mean those guns, and swords, and cannons, and all the terrible enginery of death and destruction, if no violence is to be done?

But it is said that Jesus himself did not rebuke the profession of the Centurion "having soldiers under him," who came seeking in humility and trusting faith, that his servant might be healed; but said, on the contrary, that he had not found so great faith in all Israel. True, neither did he condemn the religion of the Syro-phenician woman that came pleading for the restoration of her daughter; but said to her, "O woman, great is thy faith." Does that sanction idolatry? He did not condemn the practice of the woman of Samaria, with whom he held that most impressive conversation at the great well in Sychar, but simply told her of her true character. Does that prove that Christianity sanctions her gross immorality? He does not say, in so many words, that intemperance, or slavery, or piracy is wrong and wicked, though they all existed in his day. Does that sanction these gross abominations?—certainly not, for the Gospel does condemn what constitutes all these evils. It does unfold principles of truth, which, when applied to life, will eradicate them all from the world. To unfold the eternal principles of truth, was the great object of Christ. For this end he was born and brought into the world, and he left it to those who should come after him, to apply those principles to the specific sins of their own time.

But it is further said, that Jesus told those of his disciples that had no swords, they must sell their garments and buy one. Now, whatever construction we may put upon this oft-quoted passage, we cannot harmonize it at all with the idea that he really meant it as an exhortation to self-defence by physical violence, for when it was said in reply, "Lord, here are two swords," he said, "It is enough." Enough for what?—not, surely, enough for eleven men, if he had designed they

should be used as weapons of defence. Besides, the moment even *one* of them was used, the act was rebuked with,—“Put up again thy sword into its place : for all they that take the sword shall perish with the sword.” So that if Jesus really thought it necessary that the disciples should have swords on that occasion, it was not for the purpose of self-defence, since two were sufficient, but only that he might give them a practical illustration of that great truth so hard for them to learn, that never, under any circumstances, not even in self-defence, could a Christian use that instrument of death against his brother man. And we may well conceive that that single practical illustration of the true spirit of the Gospel, in that most trying hour, would be more likely to make a deep and lasting impression on their hearts, than any verbal statement of duty could have done. This was, doubtless, the case ; for never after this do we hear of their using carnal weapons in self-defence ; never — though they were driven from city to city, stoned, beaten with stripes, scourged, imprisoned, and at last crucified, yet we hear of no resistance by physical violence ; for they remembered the solemn word of Jesus, on that night of darkness and peril ;—they remembered his own example and spirit too—remembered that “When he was reviled, he reviled not again ; when persecuted, he threatened not, but submitted himself to Him that judgeth righteously.” Thus this passage, so often urged in support of the war spirit, is, in fact, when taken in its connection, the most impressive condemnation of the use of weapons of death, even in extremest cases.

And this, we are assured, was the deep conviction of the early Christians, for more than two hundred years after Christ.

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Celsus, an early writer who opposed Christianity, and whose testimony, therefore, is free at least from the charge of partiality, brings against Christians this solemn charge, that “They refused to fight, even in cases of necessity.” Alas ! if he had lived in our day, all his objections to Christians on that score would have been removed. Irenæus, who lived about 180 years after Christ, affirms that the prophecy of Isaiah, which declared that men should “beat their swords into plowshares and their spears into pruning-hooks,” was literally fulfilled in his time, “For Christians,” said he, “have turned their swords and lances into instruments of peace, and they *know not how to fight.*”

This was primitive Christianity. Oh, for a revival of it in our day. What Christian here would not pray and labor for such a “Revival of the work of the Lord,” a revival of *practical Christianity*, that not only cries Lord, Lord, but doeth the Father’s will. A revival of that

spirit that fills the heart with love for God as a Father, and for man as a brother ; which quenches the fires of unhallowed passion, gives a blessing for a curse, a prayer for a blow, and seeks always to overcome evil with good. How such a revival would sweep by the board the cavils of infidelity. Even the poor Jew might be brought home by such an illustration of the fact, that the "Prince of Peace" had, indeed come ; for one of the objections which they have urged against Christianity, is, that the Prince of Peace, so clearly prophesied, has not yet come. "Our wars," they say, "are evidence of it." Some years since, when it was advertised that a Christian sermon would be preached in favor of peace, a paper was found affixed to the church by a Jew, which contained words to this effect : "Our Messiah when he comes, will establish a system of mercy, peace and kindness upon earth, while among you Christians, nothing but disputes, animosities and cruelties, mark your passage through the world." Then, too, the foreign missionary of the Cross, might labor free from the reproach of a fighting church at home, which now does so much to paralyze his self-sacrificing efforts. It is said that the Emperor of China gave this as a reason for excluding the Christian religion from his empire, "That wherever Christians go, they whiten the soil with human bones."

The distinguished missionary, Wolf, who traversed three continents, said he once gave a Turk, the Gospel to read, and pointed him to the fifth chapter of Matthew, as showing the beauty of its doctrine. "But," said the Turk, "you Christians are the greatest hypocrites in the world." "How so?" "Why, here it is said, 'Blessed are the peacemakers;' and yet you, more than any others, teach us to make war,—and are yourselves the greatest warriors on earth. How can you be so shameless?" Would that the just rebuke of that Mahomedan might be echoed from church to church, and from heart to heart, all Christendom through, "*How can you be so shameless?*"

Do we love our religion, and would we help redeem it from such reproach ? Then let us resolve, in the strength of God, that we will be true to its divine principles of love and brotherhood. To do this, we must embrace *Christ* rather than what passes current for Christianity. We must take up our cross and follow Him, if we would see his kingdom advance. We must tell the world, in *living* language, that so far as they consent to violate the Christian law of love and brotherhood, we are not *of* them, that we belong to a higher kingdom, whose subjects cannot fight.

My friends, let us pause. Let us reflect. Let us, as Christians,

ask ourselves, what God and Christ would have us do in this crisis of our country's history. We are cast upon eventful times; times that will try us as by fire, and reveal what manner of spirit we are of. I appeal to you, as believers in Christ; not as politicians, but as Christians. The hour cometh, and now is, when you are called to decide whom you will serve. You cannot serve two masters. "He that is not for me," says Jesus, "is against me." We cannot be neutral in a crisis like this. Our nation is engaged in a bloody war in which we know the Saviour could have no part, which tramples all His pure principles, and His spirit too, in the dust, as ruthlessly as it does the bodies of the slain and wounded enemy. Will you give your voices and your influence for, or against it? It is no question of party politics, but of Christian duty. I have no faith in mere partizan opposition to war. I make my appeal only as a Christian brother, to my brothers and sisters of a common faith. I think it has been clearly shown, that the kingdom that we pray may come, is not like the kingdoms of this world; that it is based upon principles that have no fellowship with the bloody spirit of war, that has hitherto been incorporated into all the grosser forms of human governments. And it is as Christian believers, that I address you. The blast of the war trumpet calls to battle. The voice of Jesus calls to peace. Which will you follow? Whom will you serve? the prince of war, or the Prince of Peace? Let us look at this question calmly, seriously, prayerfully, free from party feeling, and then say whether we will go for Christ, or against him,—whether we will follow the war whoop and the recruiting drum to human slaughter, or the voice of Jesus to Peace, and Love, and Brotherhood. The choice is ours. God grant that it may be made wisely and well.

I copy from "The Independent" of 8th mo. 29th, the following extract from an article, by Robert M. Hatfield, on the Discipline of the Society of Friends:

"For their consistent testimony and practice against slavery, the Friends have long been an epistle known and read of all men. While other denominations have evaded the subject, or approached it timidly and under protest, or spent their time in "doting about questions and strifes of words," they have treated it as a sin against God and a crime against humanity. And who shall say what the result would have been, if all the churches in our land had pursued the same course? The secret

things belong to God, and we are no prophet ; but, to us, it seems that it is just this recreancy on the part of the churches, that has brought our country into its present imminent peril. Before the united and vigorous assaults of the thousands of Israel, this abomination must have recoiled, and finally perished. But, alas, for us ! Alas, for the world ! such an assault was not made. We have sown the wind, and “because Ephraim hath made many altars to sin, altars shall be unto him to sin.” To-day, the destinies of our country hang trembling in balances, that are held by an invisible and omnipotent hand. Who can tell whether God will return and have compassion on us, or whether we shall be dashed in pieces like a potter’s vessel ? One thing we know, and in this will we be confident ; the Lord reigneth, and because he reigns the earth may rejoice, and the multitudes of the isles be glad. Charles Lamb says in one of his essays, “Get the writings of John Woolman, by heart, and love the early Quakers.” We say, study the discipline of the Friends of our own time, and cherish a sincere regard for their many excellences.”

[From the New York Tribune.]

PEACE AND WAR.

A correspondent asks, whether we consider War ever justifiable,—meaning, of course, to ask, whether we consider *either party* to a war ever justified in its prosecution, for he knows that we believe no war was ever waged wherein one party was not in the wrong. In other words—Was a nation ever justified in accepting a war forced upon it by wrong-doers, and acting the part of a belligerent therein ?

To this question we answer, Yes, we decidedly do. We believe a nation unwarrantably assailed by another, and thus threatened with dismemberment, subjugation, spoliation, has a natural, indefensible, moral, religious right to defend itself ; for we believe that such defense conduces to the well being of mankind.

For example : We believe mankind to be this day wiser, better, happier, than they would have been had Greece tamely bowed to the yoke of Xerxes, instead of heroically resisting and repelling his innumerable hosts.

We believe that Charles Martel, and those who fought under him at Tours, defeating and beating back the locust horde of Moslems that threatened to overrun and subjugate Western Europe, and that John Sobieski and the combined Christian army which, almost a century

later, drove the Turks out of their trenches before Vienna, and hurled them back, a routed, flying mob, unto their own dominions, did mankind good service, and saved the civilized world from great and enduring calamities.

We believe that Washington and those who with him fought for and achieved the independence of our country, rendered signal service, not alone to that country, but to the human race ; and that they are justly honored for this service, not only on earth, but in heaven.

We believe, that thus to combat and conquer for Right and Truth, is not inconsistent with Christianity, with the Bible, with the profoundest love to God, the most fervent and universal good will to man. It may seem to be forbidden by two or three passages of scripture, but it is justified and commended by a hundred times their number and by the general tenor of Divine precept and righteous human law.

Doubtless, good men have believed and taught another doctrine ; but did *one* good man ever act and live in substantial consistency with such doctrine ? Suppose, for example, a non-resistant were to see a ruffian seize and attempt to carry off his infant child, and knew that, in order to save that child from a life of Slavery, misery and moral debasement, he must instantly knock the robber down, and thus recover his child, would he, *could* he hesitate to do so ? We hold that he could not ; and this answer covers the whole ground. Even if we are to assume that he must love and care for the robber equally with his own child,—or, if you please, supremely,—it is still his duty to prevent the commission of the meditated crime, if only for the criminal's sake.

No doubt, War is a great evil and calamity, and fearful in the responsibility of its guilty authors. It always might and should be avoided ; but it is not always in the power of each party to avoid it. The miscreants who conspired to massacre the Massachusetts troops passing quietly and inoffensively through Baltimore, on the 19th ult., are criminals of the deepest dye ; but the soldiers were perfectly justifiable in defending their lives, even unto death. If any innocent person suffered in consequence, his blood is on the heads of those who planned, incited, and initiated the affray. So in St. Louis and elsewhere.

But, it is said, that the Secessionists propose to fight only on the defensive. Indeed ! If a citizen were to feloniously kill his neighbor and thereupon flee armed to a stronghold, giving notice that whosoever should attempt to arrest him, would be shot dead on the spot,—that he only asked to be let alone,—would he be truly, justifiably acting on the defensive ? If not, then the bombardiers of Fort Sumter, the be-

siegers of Fort Pickens, the spoilers of the Federal armories, arsenals, and sub-treasuries throughout the seceded States, cannot claim immunity on like ground. They are public criminals, and whoever attempts to shield them from the terrors of the law, makes himself a partner in their guilt. He becomes himself an aggressor on the rights of the nation and a champion of lawless violence, outrage, and anarchy.

Has this nation, has any nation, a right to exist? We maintain that it has, and that this right covers the whole ground. If the American Republic has a Right to Be, then it may rightfully do what is necessary to vindicate its authority and punish the traitors who seek its overthrow.

“PEACE AND WAR.”

TO THE EDITORS OF THE NEW YORK TRIBUNE:—

I noticed in your weekly issue, of 5th month 25th, an article with the above heading, which appears to me to require a reply; more especially is this called for on the part of the Society of Friends, of which I am a member, because of the attempt made to sweep away, with a single brush, our well-known principles of peace. [It may be proper here to remark, that in speaking of the Society of Friends, I do not intend to include all who claim that name, or all that the world at large generally class as such; but those who adhere to the same principles which were advocated, lived up to, and suffered for by the early members.]

In all estimates of the difficulties attending the adoption of peace principles, which I have seen, the fact of nations refusing to conduct their governments on this basis being the great obstacle which prevents an abandonment of war, appears to be entirely ignored.

It is universally admitted that war is a great evil. You say,—“No doubt war is a great evil and calamity, and fearful is the responsibility of its guilty authors. It always might, and should be avoided; but it is not always in the power of each party to avoid it.” As to what you further remark, of the Massachusetts troops being justified, &c., depends entirely upon the rightfulness of war; yet it is no argument to prove *that*.

First, is war an evil?—is it inconsistent with Christianity? This being answered in the affirmative, it becomes the duty of every philanthropist, every Christian, to use all his influence to put an end to it.

In conversing with a man upon this subject, a few days since, after some conversation, in which he contended for the necessity of war, he admitted, that if two-thirds of the people would agree to the peace doctrine, it would be better to adopt it. I asked him, and *I ask you*, how this state of things is to be brought about, if *everybody advocates and encourages war*? I am well aware that nothing could be more unpopular at this juncture than to speak against fighting. Yet what progress would be made towards the final adoption of peace, if all of those who

have heretofore held to such principles should now abandon them? Men who have the Christian firmness to stand by their principles—principles of so much importance in a test like this, are those of whom the world stands in need.

Great and important results have never been attained in a moment, by a single effort, much less *without any effort at all!* It is not to be expected, therefore, that our government should now say, “we cannot fight—to do so conflicts with our sense of moral right and the great principles of Christianity,” when our affairs have always been conducted on a war footing, yearly appropriations been made to maintain armies and navies, build forts and arsenals, and to manufacture implements of death, for the very purpose of fighting when any emergency like the present arises.

I am not about to doubt that you believe what you say, but no harm can result from investigation. An able writer on this subject says:—“Want of inquiry has been the means by which long continued practices, whatever has been their enormity, have obtained the general concurrence of the world, and by which they have continued to pollute or degrade it, long after the few who inquire into their nature have discovered them to be bad.”

We are too prone to overlook the difference between the good which Providence sometimes causes to grow out of the evil which men commit; and the engaging in evil practices ourselves, that good may result therefrom. The former exhibits the mercy, beneficence and wisdom of God; the latter, the folly and depravity of men.

Our nation has been brought into its present state by the most heinous national sins, as well as by great private corruption. The terrible crisis is not surprising or unexpected to those who have been aware of our growing depravity, especially if they have read and considered the history of once mighty nations, whose cruel despotisms and barbarous institutions caused their bloody retribution and ultimate downfall. I have no inclination to imitate the “London Times,” in exulting over our calamities; their criticisms and remarks upon our present unhappy condition, and their bitter condemnation of the policy of our government, with their professed aversion to war, come with an ill grace from a nation whose antecedents are so warlike,—whose history so bloody.

Nevertheless, it would seem that a suspension of our former unprecedented growth and prosperity is now to take place. Nothing can be more appropriate, at this time, than to inquire, *seriously*, why this evil has befallen us?

At the commencement of our national existence, the *basis* of the new government should have embraced the entire abolition of slavery, and the cessation of the cruel warfare which had so long prevailed against the aboriginal tribes* of the country. But instead of such a course, the traffic in human flesh and blood was increased and extended, and the wholesale murder of the Indians encouraged and persisted in, to the verge of extermination. What other could we reasonably look for than the terrible retribution which has overtaken us?

I admit that great and fearful responsibility rests upon the South, because they have been so largely instrumental in producing the present hostile attitude of the different sections of our Republic; and we may well believe, that as they are the more guilty party,—as they have lived on unrequited toil,—as they have ruthlessly torn asunder the strongest ties of nature,—as they have persecuted and butchered innocent northern citizens,—and lastly, for the purpose of being able to pursue their wicked course unmolested, commenced this bloody war,—they will be the greatest sufferers. Nor is it to be presumed that they can be successful in their barbarous attempts to extend their hateful institution: indeed, we may well believe that the means which they have taken to secure and perpetuate its existence, will, by the overruling of Providence, result in its permanent downfall.

But as the Northern States are not clear of the same iniquity,—as they have lent their sanction and influence to sustain the slavery of the African race, both individually and in the capacity of a government; as professed ministers of the gospel proclaimed its beneficence, and searched the Bible in proof of its accordance with Christianity; as our politicians have been guilty of enormous corruptions;—so we, *too*, must suffer our proportion of the evil consequent upon the crisis. Does it not, then, become us to be mindful of our dependence upon the bounty of a kind Providence, and of our impotence to help ourselves without His blessing and aid.

To return from this digression, I may say, that though I believe the Almighty wills not the shedding of each other's blood, but if nations or people refuse to conform to the plain precepts, the benignant principles, of Christianity, and insist upon choosing their own weapons of defence,—assuming the war-like attitude of the ancient Jewish nations,—the results of their policy must be the means of chastising them for the sins which cause their unhappy condition.

In the days of Samuel the prophet, Israel clamored for a king, and when they persisted, after being shown by the prophet the evil it would cause, the Lord granted their request; but multiplied troubles and

grievous chastisements rested upon them, because of their desire to be ruled after the manner of the nations of the earth, instead of submitting to be directed by Him who cannot err. Is it not similar in this day and age of the world? When people or nations are not willing to obey the divine injunctions, after a clear manifestation of the same, they are left to suffer the consequences of their course and conduct. If we, as a nation, choose to conduct our government and maintain our authority by a military force, all the horrors of war must be the punishment for the same.

I query whether a nation refusing to defend itself by armed resistance, never preparing for such a step, would be "unwarrantably assailed by another, and thus threatened with dismemberment, subjugation or spoliation." And I would inquire how we came in possession of this "moral, religious right," to shoot our brother through the head, or thrust a bayonet through his heart?

As to the benefit which mankind have derived from the resistance of Greece to Xerxes; of Charles Martel and his soldiers at Tours, defeating the Moslems; or of Sobieski and his armies, which conquered the Turks, or even of Washington, in obtaining the independence of America;—all of this depends upon considerations which I have previously presented.

I will now quote a few paragraphs from Dymond's admirable and unanswerable essay on war, which may suffice to show the fallacy of the arguments you present, especially of the one upon which you must mainly depend, and which you say "covers the whole ground." I will, however, just say, that in the extreme case which you present, I would much rather trust to kind treatment and gentle words, with the watchful care of Providence, than to attempt to take the life of an assailant. Suppose the ruffian, with my darling child in his arms, to be convinced by my carriage and manner that I would not fight,—that I would not take his life to save my child, myself or any other; and that I should address him in these words:—"I have never harmed thee nor any human being, and I would not now for the world take thy life. My own precious child, as pure and as beautiful as the lily, *is in thy power*; wilt thou dash the head of this innocent one against a stone? Wilt thou deprive a fond father of his dearest earthly treasure? Wilt thou tear from the bosom of its mother, the child whom she has borne, and which she has watched over with such yearning tenderness? Anything but our lives we cheerfully give, and if thou must take them, we leave thee to God the judge of all." I have no

more doubt that the person thus addressed would refrain from harming the child, if spoken to with an unshaken faith in the superintendence of God, than I have that the sky, which is now obscured and darkened with clouds, will soon appear again in its former beauty and brilliancy, with the glorious sun shining in its meridian splendor.

But, on the contrary, what reason have I to suppose that the course you indicate, of attempting to knock the robber down, would be followed by the like favorable result? If I should *not succeed* in striking him down, (which in the case supposed, considering the aggressive preparations he would make, could scarcely be an even chance,) then I have roused his terrible passions to the highest pitch, and what evil that can be imagined might not follow.

Here follows the quotations :—

“The evil is, in its own nature, of almost universal operation. During a war, a whole people become familiarized with the utmost excesses of enormity,—with the utmost intensity of human wickedness,—and they rejoice and exult in them.”

“If anything be opposite to Christianity, it is retaliation and revenge. In the obligations to restrain these dispositions, much of the characteristic placability of Christianity consists.”

“The very essence and spirit of our religion are abhorrent from resentment. The very essence and spirit of war are promotive of resentment; and what then must be their mutual adverseness? That war excites these passions needs not to be proved.”

“I would recommend to him who would estimate the moral character of war, to endeavor to forget that he has ever had presented to his mind the idea of a battle, and to endeavor to contemplate it with those emotions which it would excite in the mind of a being who had never before heard of human slaughter. The prevailing emotion of such a being would be astonishment and horror. If he were shocked at the terribleness of the scene, he would be amazed at its absurdity,” &c. &c. “There is an advantage in making suppositions, such as these; because, when the mind has been familiarized to a practice, however monstrous or inhuman, it loses some of its sagacity of moral perception; the practice, has, perhaps, been veiled in glittering fictions, or the mind is become callous to its enormities.”

“It may properly be a subject of wonder, that the arguments which are brought to justify a custom such as war, receive so little investigation.”

“In one truth all will acquiesce, that the arguments in favor of such a practice, ought to be unanswerably strong.”

“To those who urge objection from the authority of ages, it is a sufficient answer to say, that they apply to *every* long continued custom. Slave dealers urged them against the friends of the abolition; papists urged them against Wickliffe and Luther; and the Athenians probably thought it a good objection to an apostle, that ‘he seemed to be a setter forth of *strange* gods.’”

“It is some satisfaction to be able to give, on a question of this nature, the testimony of some great minds against the lawfulness of war, opposed, as these testimonies are, to the general prejudice and general practice of the world. It has been observed by Beccaria, that ‘it is the fate of great truths, to glow only as a flash of lightning amid the dark clouds in which error has enveloped the universe;’ and if our testimonies be few and transient, it matters not so that their light be the light of truth.”

“‘They who defend war,’ says Erasmus, ‘must defend the dispositions which lead to war; and these dispositions are absolutely forbidden by the gospel. Since the time that Jesus Christ said, put up thy sword into its scabbard, *Christians ought not to go to war*. Christ suffered Peter to fall into an error in this matter, on purpose that, when he had put up Peter’s sword, it might remain *no longer a doubt that war was prohibited*, which before that order, had been considered as allowable.’”

Our author then goes on to quote Wickliffe, the Bishop of Landaff, Southey, Dr. Knox, and others, whose views appear to have been in full unison with the foregoing. He next proceeds to prove from the New Testament, the utter inconsistency of war with Christianity, and finds more than “two or three passages of scripture,” to forbid it; and shows, that although allowed under the former dispensation, as recorded in the Hebrew scriptures, the whole scope and tendency of the Christian scriptures are opposed to every disposition that leads to war.

To quote again from Dymond:—“In examining the arguments by which war is defended, two important considerations should be borne in mind; first, that those who urge them, are not simply defending war, they are defending *themselves*. If war be wrong, their conduct is wrong; and the desire of self-justification prompts them to give importance to whatever arguments they can advance in its favor. Their decision may, therefore, with reason, be regarded as in some degree, the decision of a party in the cause. The other consideration is, that the defenders of war come to the discussion prepossessed in its favor. They are attached to it by their earliest habits. They do not examine

the question as a philosopher would examine it, to whom the subject was new. They are discussing a question which they had already determined; and every man who is acquainted with the effects of evidence on the mind, knows that under these circumstances, a very slender argument in favor of the previous opinions, possesses more influence than many great ones against it. Now all this cannot be predicated of the advocates of peace; they are *opposing* the influence of habit; they are contending *against* the general prejudice; they are, perhaps, dismissing their own previous opinions; and I would submit to the candor of the reader, that these circumstances ought to attach in his mind *suspicion* to the validity of the arguments against us."

"In an inquiry whether Christianity allows of war, there is a subject that always appears to me to be of peculiar importance;—the prophecies of the Old Testament respecting the arrival of a period of universal peace. The belief is, perhaps, general among Christians, that a time will come when vice shall be eradicated from the world, when the violent passions of mankind shall be repressed, and when the pure benignity of Christianity shall be universally diffused. That such a period will come, we, indeed, know assuredly, for God has promised it."

He here quotes from Isaiah, to show that war was eventually to cease; and continues,—“Two things are to be observed in relation to these prophecies; first, that it is the will of God, that war should be abolished. This consideration is of importance, for if war be not accordant with His will, war cannot be accordant with Christianity, which is the revelation of His will. Our business, however, is principally with the second consideration,—*that* Christianity will be the *means of introducing this period of peace*. From those who say that our religion sanctions war, an answer must be expected to questions, such as these:—By what instrumentality, and by the diffusion of what principle, will the prophecies of Isaiah be fulfilled? Are we to expect some new system of religion by which the imperfections of Christianity shall be removed, and its deficiencies supplied? Are we to believe that God sent his only Son into the world, to institute a religion such as this,—a religion, that in a few centuries, would require to be altered and amended? If Christianity allows of war, they must tell us what it is that is to extirpate war. If she allows ‘violence, and wasting, and destruction,’ they must tell us what are the principles that are to produce gentleness, and benevolence, and forbearance. I know not what answer such enquiries will receive from the advocates of war, but I know that Isaiah says the change will be effected by *Christianity*; and if any

one still chooses to expect another and a purer system, an apostle, may, perhaps, repress his hopes:—"Though we or an angel from Heaven," says Paul, 'preach any other gospel unto you, than that which *we* have preached unto you, let him be accursed.'" "Whatever the principles of Christianity will require hereafter, they require now."

"It is because we violate the principles of our religion,—because we are not what they require us to be, that wars are continued. If we will not be peaceable, let us then, at least, be honest, and acknowledge that we continue to slaughter one another, not because Christianity permits it, but because we reject her laws."

"The opinions of the earliest professors of Christianity, upon the lawfulness of war, are of importance, because they who lived nearest the time of its Founder were the most likely to be informed of his intentions and his will, and to practice them without those adulterations which we know have been introduced by the lapse of ages."

"During a considerable period after the death of Christ, it is certain, then, that his followers believed he had forbidden war; and that in consequence of this belief, many of them refused to engage in it, whatever were the consequences,—whether reproach, or imprisonment, or death. These facts are indisputable. 'It is as easy,' says a learned writer of the seventeenth century, 'to obscure the sun at mid-day as to deny that the primitive Christians renounced all revenge and war.'"

"A few examples from the history of the successors of Christ and his apostles, will show with what undoubting confidence they believed in the unlawfulness of war, and how much they were willing to suffer in the cause of peace."

"Maximilian, as it is related in the Acts of Ruinart, was brought before the tribunal to be enrolled as a soldier. On the proconsul's asking his name, Maximilian replied, 'I am a Christian, and cannot fight.' It was, however, ordered that he should be enrolled; but he refused to serve, still alleging *that he was a Christian*. He was immediately told that there was no alternative between bearing arms and being put to death. But his fidelity was not to be shaken: 'I cannot fight,' said he, 'if I die,' He continued steadfast to his principles, and was consigned to the executioner."

"The primitive Christians not only refused to be enlisted in the army, but when they embraced Christianity while already enlisted, they abandoned the profession at whatever cost." Dymond here gives the instance of Marcellus, Cassian and others, who embraced Christianity while in the army, and refusing to fight, for the reason that they were Christians, were put to death. He then says:—"These

were not the sentiments, and this was not the conduct, of isolated individuals, who might be actuated by individual opinion, or by their private interpretations of the duties of Christianity. Their principles were the principles of the body. They were recognized and defended by the Christian writers, their cotemporaries. Justin Martyr and Tatian talk of soldiers and Christians as distinct characters; and Tatian says that the Christians declined even military commands." After quoting other authorities equally explicit, Dymond proceeds:—"Even after Christianity had spread over almost the whole of the known world, Tertullian, in speaking of the Roman armies, including more than one-third of the standing legions of Rome, distinctly informs us that not a Christian could be found among them." Dymond then refers to other facts which he considers "more determinate and satisfactory," and goes on to show that the early Christians had to examine and repel the same arguments which are brought against the advocates of peace at the present day, and that they came to the same conclusions that he has arrived at; and further on, says:—"It is therefore indisputable, that the Christians who lived nearest to the time of our Saviour, believed, with undoubting confidence, that He had unequivocally forbidden war; that they openly avowed this belief; and that, in support of it, they were willing to sacrifice, and did sacrifice, their fortunes and their lives."

"Christians, however, afterwards became soldiers: and when? When the general fidelity to Christianity became relaxed; when, in other respects, they violated its principles; and when they had begun 'to dissemble,' and 'to falsify their word,' and 'to cheat;' when 'Christian casuists' had persuaded them they might '*sit at meat in the idol's temple*;' when Christians accepted even *the priesthood of idolatry*. In a word, they became soldiers when they had ceased to be Christians."

"The departure from the original faithfulness was, however, not suddenly general. Like every other corruption, war obtained by degrees. During the first two hundred years, not a Christian soldier is upon record. In the third century, when Christianity became partially corrupted, Christian soldiers were common. The number increased with the increase of the general profligacy, until at last, in the fourth century, Christians became soldiers without hesitation, and perhaps, without remorse. Here and there, however, an ancient father still lifted up his voice for peace; but these, one after another, dropping from the world, the tenet that *war is unlawful* ceased at length to be a tenet of the Church."

“Let it always be borne in mind by those who are advocating war, that they are contending for a corruption which their forefathers abhorred; and that they are making Jesus Christ the sanctioner of crimes which his purest followers offered up their lives because they would not commit.”

“An argument has sometimes been advanced in favor of war, from the divine communications to the Jews under the administration of Moses. It has been said, that as wars were allowed and enjoined to that people, they cannot be inconsistent with the will of God. To this our answer is short: if Christianity prohibits war, there is to Christians an end of the controversy. War cannot then be justified by referring to any antecedent dispensation.”

“Nor let any one urge the difficulty of obedience, in opposition to the duty; for he who does this has yet to learn one of the most awful rules of his religion,—a rule that was enforced by the precepts, and more especially by the final example of Christ, of apostles, and of martyrs, the rule which requires that we should be obedient, even unto death.”

“Let it not, however, be supposed that we believe the difficulty of forbearance would be great in practice as it is in theory. Our interests are commonly promoted by the fulfillment of our duties; and we hope hereafter to show that the fulfillment of the duty of forbearance forms no exception to the applicability of the rule.”

Our author next takes up the subject of offensive and defensive war, showing, conclusively, that *neither* can be practiced where *pure* Christianity prevails; and in the course of the consideration of this branch of the subject, says:—“What is the testimony of experience? When nations are mutually exasperated, and armies are levied, and battles are fought, does not every one know that with whatever motives of defence one party may have begun the contest, both, in turn, become aggressors? In the fury of slaughter, soldiers do not attend—they cannot attend—to questions of aggression. Their business is destruction, and their business they will perform. If the army of defence obtains success, it soon becomes an army of aggression. Having repelled the invader, it begins to punish him. If war has once begun, it is vain to think of distinctions of aggression and defence. Moralists may talk of distinctions, but soldiers will make none; and none can be made; it is without the limits of possibility.”

“We have seen that the duties of the religion which God has imparted to mankind require ir-*resistance*; and surely, it is reasonable to hope, even without reference to experience, that He will make our ir-

resistance subservient to our interests ; that if, for the purpose of conforming to His will, we subject ourselves to difficulty or danger, He will protect us in our obedience, and direct it to our benefit ; that if He requires us not to be concerned in war, He will preserve us in peace ; that He will not desert those who have no other protection, and who have abandoned all other protection, because they confide in Him alone."

"This we may reverently *hope* ; yet it is never to be forgotten that our apparent interests in the present life, are sometimes, in the economy of God, made subordinate to our interests in futurity."

"Yet, even in reference only to the present state of existence, I believe that we shall find the testimony of experience is, that forbearance is most conducive to our interests. There is practical truth in the position, that 'When a man's ways please the Lord, He maketh even his *enemies to be at peace with him.*'"

"The reader of American history will recollect that in the beginning of the last century, a desultory and most dreadful warfare was carried on by the natives against the European settlers ; a warfare that was provoked, as such warfare has almost always originally been, by the injuries and violence of the Christians." After describing the horrible mode of destruction practiced by the Indians, and the course pursued by the inhabitants generally, in retiring to fortified places, and of others who could not do so, in providing themselves with arms for defence, Dymond continues :—

"But, amid the dreadful desolation and universal terror, the *Society of Friends*, who were a considerable proportion of the whole population, were steadfast to their principles. They would neither retire to garrisons nor provide themselves with arms. They remained openly in the country, while the rest were flying to the forts. They still pursued their occupations in the fields, or at their homes, without a weapon either for annoyance or defence. And what was their fate ? They lived in security and quiet. The habitation, which to his armed neighbor, was the scene of murder and the scalping knife, was to the unarmed Quaker, a place of safety and of peace."

Three of the Society were, however, killed ; and who were they ? They were three who abandoned their principles. Two of these victims were men who, in the simple language of the narrator, "used to go to their labor without any weapons, and trusted to the Almighty, and depended on His providence to protect them ; *but a spirit of distrust* taking place in their minds, they took weapons of war to defend themselves, and the Indians, who had seen them several times without them

and let them alone, saying they were peaceable men and hurt nobody, therefore they would not hurt them ; now seeing them have guns, and supposing they designed to kill the Indians, they therefore shot them dead.' " The third case, was that of a woman, who, letting in a "slavish fear," and fleeing to a fort for safety, shared a similar fate.

Dymond also instances the remarkable preservation of the Quakers during the rebellion in Ireland, and says, "They were preserved even to a proverb ; and when strangers passed through streets of ruin and observed a house standing uninjured and alone, they would sometimes say, 'That, doubtless, is the house of a Quaker.'" [The Moravians, whose principles, on the subject of war, are similar to those of the Quakers, experienced also, similar preservation.]

So complete, indeed, was the preservation, which the *Friends* experienced, that in an official document of the Society, they say, "No member of our Society fell a sacrifice, but one young man ;" and that young man, says Hancock, in his "*Principles of Peace Exemplified*," "had assumed regimental arms."

"It were to no purpose to say, in opposition to the evidence of these facts, that they form an exception to the general rule. The exception to the rule consists in the *trial* of the experiment of non-resistance, not in its *success*. Neither were it to any purpose to say, that the savages of America, or the desperadoes of Ireland, spared the Quakers because they were *previously* known to be an unoffending people, or because the Quakers had *previously* gained the love of these by forbearance or by good offices,—we concede all this ; it is the very argument which we maintain. We say, that a *uniform, undeviating* regard to the peaceable obligations of Christianity, *becomes the safeguard of those who practice it.*"

After showing, that nations, as well as individuals and communities, who habitually, in all their conduct, regard the obligations of Christianity, and steadfastly refuse to fight, through whatever consequences, "will experience protection in their peacefulness." Our author says, "It matters nothing to the argument, whether we refer that protection to the immediate agency of Providence, or to the influence of such conduct on the minds of men."

[Raymond, in his "Travels in the Pyrenees," fell in, from time to time, with those desperate marauders who infest the boundaries of Spain and Italy,—men who are familiar with danger, and robbery, and blood. What did *experience* teach him was the most *efficient* means of preserving himself from injury ? To go "*unarmed.*" He found he

had 'little to apprehend from men whom we inspire with no distrust or envy, and every thing to expect in them whom we claim only what is due from man to man. The laws of nature still exist for those who have shaken off the laws of civil government.' "The assassin has been my guide in the defiles of the boundaries of Italy; the smuggler of the Pyrenees has received me with a welcome, in his secret paths. *Armed*, I should have been the enemy of both; *unarmed*, they have alike respected me. In such expectation, I have long since laid aside all menacing apparatus whatever. Arms irritate the wicked and intimidate the simple; the man of peace among mankind, has a much more sacred defence—his character."]

"Such has been the experience of the unoffending and unresisting, in individual life. A *national* example of a refusal to bear arms, has only once been exhibited to the world; but that one example has proved, so far as its political circumstances enabled it to prove, all that humanity could desire, and all that skepticism could demand, in favor of our argument."

"It has been the ordinary practice of those who have colonized distant countries, to force a footing, or to maintain it, with the sword. One of the first objects has been, to build a fort and to provide a military. The adventurers became soldiers, and the colony was a garrison. Pennsylvania was, however, colonized by men who believed that war was absolutely incompatible with Christianity, and who therefore resolved not to practice it. Having determined not to fight, they maintained no soldiers and possessed no arms. They planted themselves in a country that was surrounded by savages, and by savages who knew they were unarmed. If easiness of conquest, or incompatibility of defense, could subject them to outrage, the Pennsylvanians might have been the very sport of violence. Plunderers might have robbed them without retaliation, and armies might have slaughtered them without resistance. If they did not give a temptation to outrage, no temptation could be given. But these were the people who possessed their country in security, while those around them were trembling for their existence. This was a land of peace, while every other was a land of war. The conclusion is inevitable, although it is extraordinary; they were in no need of arms, *because they would not use them*. These Indians were sufficiently ready to commit outrages on other States, and often visited them with desolation and slaughter; with that sort of desolation, and that sort of slaughter, which might be expected from men whom civilization had not reclaimed from cruelty, and whom religion had not awed into forbear-

ance. 'But whatever the quarrels of the Pennsylvania Indians were with others, they uniformly respected, and held, as it were, sacred, the territories of William Penn.' 'The Pennsylvanians never lost man, woman, or child, by them; which, neither the colony of Maryland, nor that of Virginia could say, no more than the great colony of New England.'"

"The security and quiet of Pennsylvania was not a transient freedom from war, such as might accidentally happen to any nation. She continued to enjoy it 'for more than seventy years;' and 'subsisted in the midst of six Indian nations, without so much as a militia for her defense.' 'The Pennsylvanians became armed, though without arms; they became strong, though without strength; they became safe, without the ordinary means of safety. The constable's staff was the only instrument of authority among them for a greater part of a century, and never, during the administration of Penn, or that of his proper successor, was there a quarrel, or war.'"

"I cannot wonder," continues Dymond, "that these people were not molested,—extraordinary and unexampled as their security was. There is something so noble in this perfect confidence in the Supreme Protector, in this utter exclusion of 'slavish fear,' in this voluntary relinquishment of the means of injury or of defense, that I do not wonder that even ferocity could be disarmed by such virtue. A people generously living without arms, amid nations of warriors! Who would attack a people such as this? There are few men so abandoned as not to respect such confidence. It were a peculiar and unusual intensity of wickedness that would not revere it."

"And when was the security of Pennsylvania molested, and its peace destroyed? When the men who had directed its counsels, and *who would not engage in war, were out-voted in its Legislature; when they, who supposed that there was greater security in the sword than in Christianity, became the predominating body.* From that hour the Pennsylvanians transferred their confidence in Christian principles to a confidence in arms; and from that hour to the present, they have been subject to war."

"Such is the evidence derived from a national example, of the consequences of a pursuit of the Christian policy in relation to war. Here are a people who absolutely refused to fight, and who incapacitated themselves for resistance by refusing to possess arms; and these were the people whose land, amid surrounding broils and slaughter, was selected as a land of security and peace. The only national opportunity which the virtue of the Christian world has afforded us of

ascertaining the safety of relying upon God for defense, has determined that it is safe."

"If the evidence which we possess does not satisfy us of the expediency of confiding in God, what evidence do we ask, or what can we receive? We have his promise that he will protect those who abandon their seeming interests in the performance of his will; and we have the testimony of those who have confided in him, that he *has protected them*. Can the advocate of war produce one *single* instance in the history of man, of a person who had given an unconditional obedience to the will of Heaven, and who did not find that his conduct was wise as well as virtuous, that it accorded with his interests as well as with his duty? We ask the same question in relation to the peculiar obligations to irrisistance. Where is the man who regrets, that in observance of the forbearing duties of Christianity, he consigned his preservation to the superintendence of God? And the solitary national example that is before us, confirms the testimony of private life; for there is sufficient reason for believing that no nation in modern ages has possessed so large a portion of virtue or of happiness as Pennsylvania, before it had seen human blood. I would therefore repeat the question,—*What evidence do we ask, or can we receive?*"

"This is the point from which we wander,—WE DO NOT BELIEVE IN THE PROVIDENCE OF GOD. When this statement is formally made to us, we think, perhaps, that it is not true; but our practice is an evidence of its truth; for if we did believe we should also *confide* in it, and should be willing to stake upon it the consequences of our obedience."

[“The dread of being destroyed by our enemies, if we do not go to war with them, is a plain and unequivocal proof of our disbelief in the superintendence of Divine Providence.”—*The Lawfulness of Defensive War impartially considered*. By a Member of the Church of England.]

"We can talk with sufficient fluency of 'trusting in Providence, but in the application of it to our conduct in life, we know wonderfully little. Who is it that confides in Providence, and for what does he trust him? Does his confidence induce him to set aside his own views of interest and safety, and simply to obey precepts which appear inexpedient and unsafe? This is the confidence that is of value, and of which we know *so little*. There are many who believe that war is disallowed by Christianity, and who would rejoice that it were forever abolished; but there are few who are willing to maintain an undaunted and unyielding stand against it. They can talk of the loveliness

of peace, aye, and argue against the lawfulness of war; but when difficulty and suffering would be the consequence, they will not refuse to do what they know to be unlawful, they will not practice the peacefulness which they say they admire."

"Those who are ready to sustain the consequences of undeviating obedience are the supporters of whom Christianity stands in need. She wants men who are willing to suffer for her principles."

I had no expectation of quoting so largely from Dymond, when I commenced, but in some of the extracts here given, the difficulty of abridging them without destroying much of their force and excellence, was so great as to induce me to give them more at length than I intended.

In conclusion, I desire to request of the readers of this compilation that however widely my views may differ from yours, that you will have the consideration *not to condemn them at once on that account*. The great question to be asked, is,—are the arguments well grounded?—do they accord with the purity of Christianity? And in believing me to be wrong and yourselves right, by what means have you come to this conclusion? Is it by a careful examination of the whole subject; by noting the precepts and example of Christ and his chosen apostles, and comparing them with the ideas that generally obtain at the present day? Or are you influenced, yea, almost entirely governed, by public opinion? It is not enough for us to enquire whether the world will approve of our course. Will the action we are taking be popular among the great and influential of our country? All of these, rightly viewed, are minor considerations. The national example, referred to by Dymond, is before the world, its history is indisputable;—*there it stands, a living monument, a perpetual proof*, of the truth and practicability of those great principles of peace.

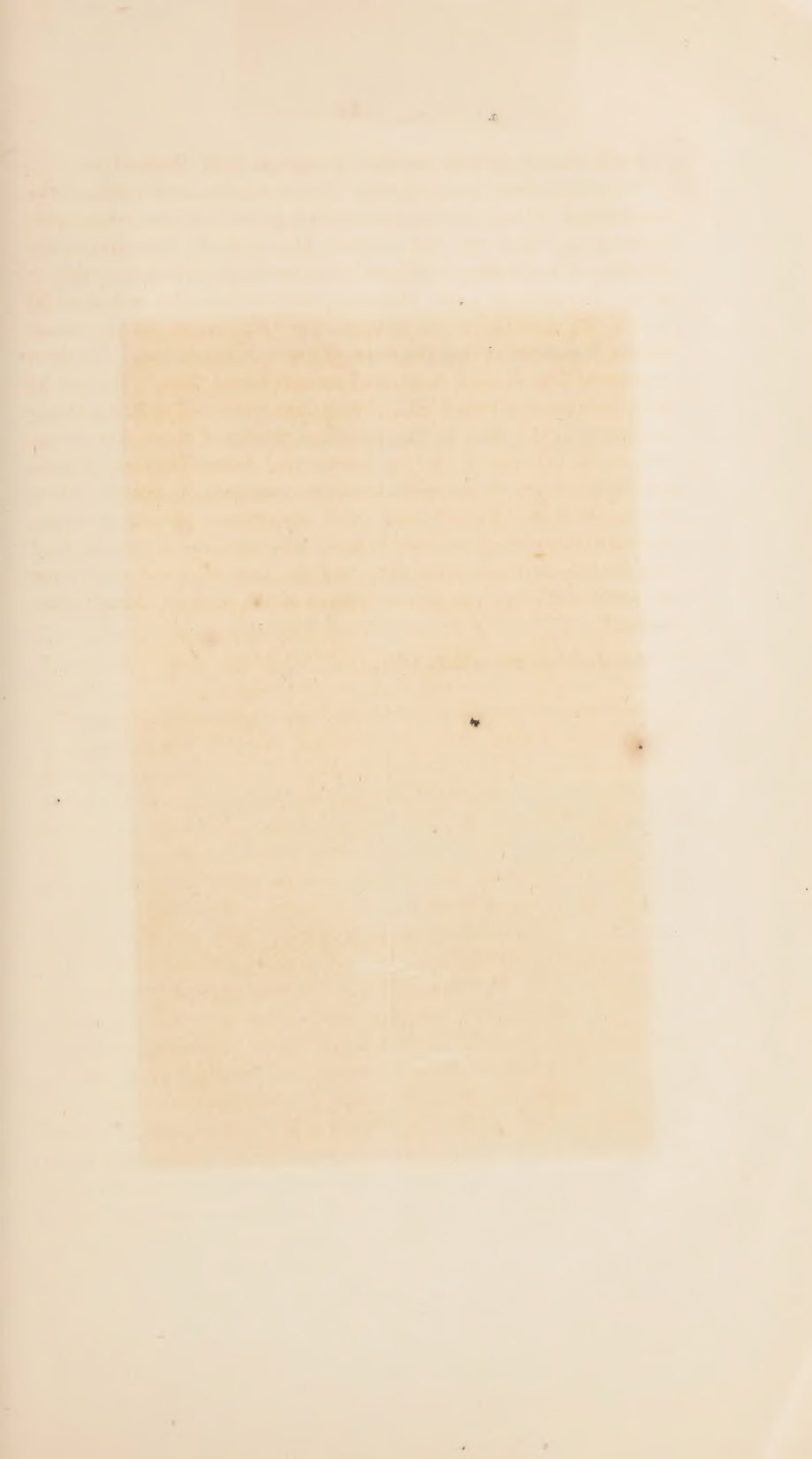
It is to be feared, even in this day, that the notions of honor which are attached to the military profession, and the glory to military achievements, are among the causes of a continuance of war. The historians and newspaper editors of the present day speak of successful generals as the greatest benefactors and most honored of men,—nor is this honor accorded only to those who engage in defensive wars. What then is our duty? Is it to cater to vitiated public opinion, or to stand against this unwholesome popular sentiment,—this *dangerous influence*, so universal and so widely extended?

Let it be remembered that David, the King of Israel, was *not permitted* to build the house of God, *because he had been a man of war*.

I will close by quoting one more paragraph from Dymond :—

“ It will, perhaps, be asked, what then are the duties of a subject who believes that all war is incompatible with his religion, but whose governors engage in a war and demand his service? We answer, explicitly,—*It is his duty, mildly and temperately, yet firmly, to refuse to serve.* Let such as these remember that an honorable and an awful duty is laid upon them. It is upon their fidelity, so far as human agency is concerned, that the cause of peace is suspended. Let them then be willing to avow their opinions and defend them. Neither let them be contented with words, if more than words—if suffering also—is required. It is only by the unyielding fidelity of virtue that corruption can be extirpated. If you believe that Jesus Christ has prohibited slaughter, let not the opinions or the commands of a world induce you to join in it. By this steady and determinate pursuit of virtue, the benediction which attaches to those who hear the sayings of God and *do* them, will rest upon you ; and the time will come when even the world will honor you, as contributors to the work of human reformation.”

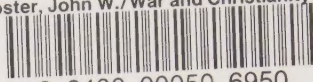
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